N 233 cattle in the district in the 1941 census was about 2.3 head per taxpayer or 55 head per N [184 square mile. Certain land is set aside each year for grazing, where stock is not able to interfere with the produce plots. Compensation 635] for trespass of cattle on cultivated land is only paid among people of the lake shore.

N 656 Parts of the land to the west of Tukuyu have been badly eroded by cultivation and 134 over-grazing, and it is only since 1935 that 185 anti-erosion rules have been made to check the tendency for bad cultivation. Since they 242 were brought in, however, the majority of the tribe have become very keen on seeing the effect that well-controlled cultivation has on crops. The following are the Native Authority Rules concerning anti-erosion:—

"Throughout the Rungwa District, all natives shall follow orders regarding cultivation designed to prevent soil erosion as demonstrated and enjoined by the Agricultural Officer.

(*a*) All ridges and terraces shall be contoured and not follow the slope of the hill.

(*b*) In the case of cultivation done on the flat and not on ridges or terraces, a large ridge and ditch shall be dug at the top of the plot to remain permanently and be repaired from N time to time."

439 The Wanyakyusa have never been dependant on outside sources for any of their food, N but in their own territory there is no iron for [135] making hoes nor clay for making earthenware pots. The former they were accustomed to get from Ukinga, on the eastern boundary of the district in the Livingstone mountains, and the pots were, and are still, made only by about 500 members of the Wakisi tribe living in a K village on the lake shore at the extreme south- 439 western point of the district. The Wakisi are 101 really of Ukinga origin and inhabit the eastern, northern and western shores of Lake Nyasa. They grow no food except cassava, and that only recently, and apart from the one village that makes the pots, their only work is as paddlers of canoes and fishermen. Most of N their fish and pots are exchanged for food.

N 443 Since the Tukuyu District is so thickly populated and the inhabitants concentrated, it has been found necessary to create produce markets at comparatively short distances. N Transport from these markets, during war- 438 time, has become difficult. The natural outlet 316 for Tukuyu native foodstuffs is the Lupa Goldfields, which lie about 100 miles to the

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233 343 462 [413] the women, but the men are responsible for keeping the floor of the stable in good repair. For this purpose a specific tool is used, called *ukutoba indobelu*. It is round on top, flattened on the lower side and provided with a handle.

224 5. *Hunting.* Sometimes the Nyakyusa go out to hunt, but nowadays hunting is much more restricted than in former times as described e. g by Mackenzie in his book: "The spirit-ridden Konde" (London 1925). This record, however, deals mostly with the Ngonde of the environment of Karonga whose interesting social history was unsurpassably revealed to us by Mr. Godfrey Wilson's treatise: "The Constitution of Ngonde" (The Rhodes-Livingstone Papers, Number Three. Livingstone, Northern Rhodesia 1939.) Hunting in the Nyakyusa country is now [656] curtailed by governmental regulations. Hunting *(ukufuema)*, therefore, does not supply an essential part of the food requirements of the [136] natives. The colobus apes on the slopes of the Rungwe volcano and the [656] Poroto Mountains are sometimes killed for their attractive black and white skins, but fortunately this is now forbidden by the government. [439] Otherwise these apes would be exterminated in quite a short time, since the skins of these apes are in great demand with some Europeans for rugs and covers. Naturally, the hunting of lions and especially of leopards, which even nowadays still cause great damage, is not restricted.

224 231 The hunting of game for food is often done with dogs *(imbwa)* which have small bells *(inyesi)* on collars round their necks. Thereby the hunter *(umfuemi)* always knows the whereabouts of his dog. The chase is continued till the dog or dogs are exhausted. The object of the hunt *(umfuemu)* is generally a small type of antelope *(akasya)*, e. g. in the [656] environment of Mwakalele, as I was instructed. The usual time for hunting is the cooler season, but to-day a permit of the government is also required.

223 Catching birds by means of traps *(untegu*, pl. *imitegu)* is still common in the Nyakyusa area. I have also seen such traps constructed by means of the flicking-gallow's principle also in the vicinity of Utengule among the Safwa. The herd boys especially set traps to catch quails *(imbesi)* when the *malesi* (millet) harvest is over. Sometimes smaller birds are also coursed until they are exhausted and then slain. One day I found a stick vertically put on the soil and with a triangle made of smaller sticks at its top. The horizontal part of which was smeared with an adhesive substance. I was told that this was a trap for birds,